A

SERMON

Preached before the

RIGHT HONOURABLE the

LORD-MAYOR

AND

Court of Aldermen,

AT

BOW-CHURCH,

On *Sunday, November* the *Fifth*, 1693.

By *THOMAS KNAGGS*, M. A.
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TO THE

RIGHT HONOURABLE

Sir William Ashhurst, Kt.

Lord-Mayor of the City of *London.*

MY LORD,

THO I have brought upon my self the Implacable Malice of the Enemies of this Government, in the Place where I live, for being a Friend to it; yet I am resolv'd to proceed, and not be weary in well-doing. The Cause I espouse is Good, Just, and Lawful, and that which every true English-man *will stand by with his Life and Fortune; and so long as I have the Countenance of so Great a Man, so Real a Protestant, and so True a Friend to the Government, as your Lordship is, I value not what any Malecontent says of me.*

MY

MY LORD,

May Their Present Majesties never want so Faithful a Magistrate, the Government so Trusty a Friend, and the City of London *so truly Worthy and Honourable a* Lord-Mayor *as your* LORDSHIP, *is the Hearty Wish of,*

MY LORD,

Your Lordship's

Most Humble Servant,

THO. KNAGGS.

A SERMON

Preached before the

Lord-Mayor, &c.

PSAL. LXIV. 9.

And all men that ſee it ſhall ſay, This hath God done; for they ſhall perceive that it is his work.

EVER ſince the ſtretched-out Arm of Almighty God deliver'd our *Church* and *State* from the *Egyptian* Darkneſs, and Tyrannous Yoke of Popiſh Superſtitions; thoſe *Romiſh Pharaohs* the *Jeſuits* have incontinently purſued us, that they might either utterly ruinate, or at leaſt ſubdue us to their former Tyranny. What elſe meant thoſe many Projects contriv'd againſt the Sacred Perſon of Queen *Elizabeth*, whoſe Name was no leſs Terrible among her Enemies, than Illuſtrious among her Friends? *The kings of the earth aſſembled together, and the princes took counſel againſt her, but God was known in her palace as a ſure refuge*; by whoſe mighty Protection ſhe was continually preſerv'd:

She

She dy'd at length in a Good Old Age, and was carried to the Grave, as *Job* ſpeaks, like a *ſhock of corn in the appointed ſeaſon*. Well might we then have feared, That the Life and Soul of the Kingdom; that Religion, Faith, and the Goſpel it ſelf had died together with her. But it pleaſed God to raiſe it up again, in advancing King *James* the Firſt to the Throne, whoſe Royal Perſon was richly furniſh'd with all Accompliſhments beſeeming ſo great a Monarch. In his Reign the ſame reſtleſs Enemies were at work again, plotting and deviſing Notable Projects to Murder his Perſon, and Enſlave his Dominions; for it was in his time that the *Conſpiracy* of this Day was diſcover'd; which, to the utter Deſtruction of his Royal Perſon and Kingdom, had ſeen the light, had not his and our Gracious God wonderfully diſcovered their Work of Darkneſs, and brought their hidden and ſecret evils to light. We are by the Wonderful Providence of God brought to an Anniverſary Commemoration of two great Deliverances of this Nation: One, of our *Anceſtors*, Eighty eight years ago; the Other, of our *own ſelves*, commencing in the *King*'s Landing, Five Years ſince, both concurring in the ſame Happy, and Never-to-be forgot Day, The Fifth of November. Theſe

two

two great Deliverances, were from Conſpiracies of the ſame Inveterate and Barbarous Men; and the Providence of God did as wonderfully interpoſe, and wiſely diſplay it ſelf in the Baffling and Defeating the late Contrivances of the *Popiſh* Party againſt the true Peace, Happineſs, and Religion of this Nation, as it did in diſcovering and confounding the Plot of this Day, which was one of the moſt barbarous and helliſh *Conſpiracies* the World has known. And certainly they muſt be Men of unparallel'd Dulneſs and Stupidity, who by ſuch amazing Deliverances as theſe, are not provok'd to conſider with Admiration the Providence of God in preſerving this Nation from two ſuch *Conſpiracies*, and the various and continual Machinations of the Popiſh Faction. We are all in Gratitude bound to do nothing that may provoke our good and merciful God againſt us, or that may any ways ſtrengthen our Enemies Hands, which have been, and are ſtill ready to be lift up to our Deſtruction. Whatſoever may ſecure us from the Plots and Aſſaults of *Rome*, ought to be eſteem'd and honour'd by us. And therefore 'tis Matter of Wonder and Admiration, that any Man among us ſhould be forward to deſtroy the Government as now eſtabliſh'd, and under the Mask and Diſguiſe of big and glittering

Pretences for an *Abdicated* Prince, should open the Doors for Popery and Arbitrary Power to come in.

What can be the Meaning of this I cannot tell, unless too many among us are acted by a *Popish* Spirit. For 'tis plain to all *thinking* Men, that nothing can make way sooner for *Popery* and the Ruin of the *Protestant* Religion, than to weaken our own Hands in order to strengthen those of our implacable Adversaries. It is directly contrary to the Safety of our Nation, and to the Protestant Interest, to do Things at this Time of Day with Murmurings and Disputings; and we cannot gratify our Enemies more, nor give them greater Occasions of Joy, nor better Hopes of succeeding in their Plots and black Designs, than by so doing. The Church and State are both concerned in the Present Government; and they who are put upon Heats and Passions against it, are but *Tools* and *Instruments* to the *Romish* Party, who design and look for the Spoil, and to be sure will give them the least Share thereof. The main Engine whereby the *Papists* hope to compass their Ends, is to set us *Protestants* by the ears one with another. This is that Work the *Jesuits*, those Sons of Cruelty and Slaughter, have for many Years been endeavouring; and therefore for Men who profess the Protestant Religion, at this Juncture, to continue Distractions among

among themſelves, is the ready way to bring in the whole Deſign of *Popery* and *Arbitrary Power*, and to have it return upon us with more Rage and Fury than ever. And ſhould God for our Unthankfulneſs ſuffer the *Romaniſts* to overthrow this Government, we ſhould find our ſelves in no poſſibility of reſiſting Popery, or being redeem'd from the Trumperies of *Rome*.

Theſe Deliverances we have had, call loudly upon us to purſue the Happineſs which attended them; and if we ſhould by our Diviſions, throw our ſelves back into that miſerable Condition which Providence has reſcued us from, 'tis much to be fear'd whether God will work new Miracles for our Preſervation. In the Name of God then, let us lay aſide thoſe Jarrings, Animoſities, and bitter Reflections upon each other; let us ſeek and improve all Occaſions to gain this happy Government, Credit and Reputation. For he that has but half an Eye may ſee, if *that* fall, the Proteſtant Religion falls with it; and then farewel to every thing but *Popery*, *Ignorance*, *Slavery* and *Tyranny*. As we therefore have a Deſire to keep the Proteſtant Religion amongſt us; and as we would be ſo united that we may be able to reſiſt *Dragooning*, let us not betray the Proteſtant Intereſt into the Hands of Superſtitious and Blood-

thirſty Men, or weaken our ſelves by carrying on their Deſigns. That Man ought to be ſuſpected as a *Romiſh* Emiſſary, and as one who deſigns the Kingdom's Ruin and Deſtruction, who makes it his Buſineſs to inſinuate Jealouſies and Suſpicions into the Minds of the People againſt the Government as now eſtabliſh'd, and upon that ſcore ought to be look'd upon as a Perſon dangerous.

This *Pſalm*, whereof my Text is a part, was compoſed by *David*; and the Enemy of whom he there complains, in all probability was *Saul*. A great many ill Men did, in their Cabals, plot and contrive Miſchief againſt *David*; and the better to compaſs his Deſtruction, they loaded him with Calumnies and Slanders; and theſe things they did in private with *Saul*. *They encourage themſelves in Miſchief*, ſaid he, *and commune among themſelves how they may lay Snares, and ſay that no Man ſhall ſee them. They imagine Wickedneſs, and practiſe it: that they keep ſecret among themſelves, every Man in the deep of his Heart. But God ſhall ſuddainly ſhoot at them with a ſwift Arrow, that they ſhall be wounded; yea their own Tongues ſhall make them fall, inſomuch that whoſo ſeeth them ſhall laugh them to ſcorn. And all Men that ſee it ſhall ſay, this hath God done; for they ſhall perceive that it is his Work.*

So

So was it with the Conſpirators of this Day. The Project was carry'd on with ſo much Secrecy, as there was no ground of Suſpicion of the leaſt Injury intended towards the King or State. The Plot ſo barbarous, that if it had taken effect, future Ages might have made a Queſtion whether it had been poſſible, had not this Day been ſet apart as a Memorial of our Deliverance from it. It's a hard matter for a Man to perſwade himſelf that the Thoughts of ſo helliſh a Plot could have ever found harbour in the Hearts of any Men.

Good God! what a ſtrange Religion muſt that needs be which teacheth its Profeſſors to Stab, Poiſon, Murder, and to Blow up into the *Air*, all ſuch as differ from them! The *Religion that comes from above*, has nothing to do in Deſigns of that black Nature. As for Bloody Maſſacres and Tragical Murders, ſhe knows nothing of them, nor will have nothing to do with them. Sure I am, it never was any Command, nor Precept of the Holy *Jeſus*'s, that his Religion ſhould be founded in Blood, or that the Chriſtian Faith ſhould be propagated by Murders and open Violences. This Doctrine, as contrary to Chriſtianity as it is, has been taught by the Romiſh Religion, and they of that Communion have greedily put it in practice; and had, as this Day, committed ſuch horrid Wickedneſs,

kedneſs, had not God defeated their Enterprize, and made all their Projects to periſh.

It is no Chriſtian Spirit, no Evangelical Temper, to call for Fire from Heaven to conſume thoſe that are of another Religion, or Way of Worſhip. The Romiſh Church is famous, or indeed to ſpeak properly, rather *infamous*, for her Perſecutions. There is not any thing better known throughout the Chriſtian World, than her moſt barbarous and ſavage Cruelties towards Proteſtants for renouncing Communion with her in her Idolatry, Superſtition, and other groſs Corruptions. But certainly, *They know not of what Spirit they are*, when they make no Conſcience of burning Men for Religion, as they did our Anceſtors in the Reign of Queen *Mary*. Theſe unchriſtian Practices are too well known to be forgot; and had not God by a wonderful Providence wrought our Deliverance, we had fallen a Sacrifice to the ſame ſort of Men again. How they intended to have treated us before our late happy Revolution, we cannot tell; but this we know, both what they intended, and what they did in the days of our Fore-fathers. A great Commander in the *Spaniſh Invaſion*, being taken and carried before the Lords of the Council, was ask'd, what meant thoſe Whips of Cord

Cord and Wire wherewith their Ships were ſtor'd? boldly anſwer'd, That they intended if they had prevail'd, *to have whipp'd us Hereticks to Death.* And being ask'd again, what they would have done with our young Children? reply'd, All above ſeven Years old ſhould have gone the ſame way with their Fathers, the reſt ſhould have liv'd; only we would have branded them in the Forehead with the Letter *L*, ſignifying *Lutheran*, and reſerv'd them for perpetual Bondage. Here was the right Spirit of Popery in former times; and I am ſure ſhe has the ſame Venom at this Day, and deſigns the Ruin and Deſtruction of us they call *Hereticks* as much as formerly. 'Tis the very Principle of a Papiſt to root out the Proteſtant Religion, where ever it prevails; and the *Iriſh Rebellion* ſufficiently teſtifies, that their Practices have been ſutable. For in that Rebellion three hundred thouſand Souls were barbarouſly murder'd, for no other Reaſon but becauſe they were Proteſtants. This I mention to you, to awaken ſome Men from that Coldneſs and groſs Stupidity they are fallen into, by which they inſenſibly contribute to the bringing both themſelves and others under the inſupportable Tyranny of Popery. Would our *diſaffected* and *rotten* Country-men but give themſelves time

time to read and think of the Tragical Relations of Popiſh Cruelty which are upon Record. What! have they no regard to the Groans of their Forefathers under the ſad Miſeries they ſuffered from Popery? What! does their grievous and lamentable Bondage before the Reformation, make no Impreſſion in the Hearts of their Poſterity? Cruel and hard-hearted Men that they are, to forget what their Anceſtors ſuffer'd under the *Roman* Tyranny! What, ſhall we wiſh for the ſame ſlaviſh Days? God forbid! O may we all look up to Heaven, and bleſs God for our Deliverances from *Popiſh* Cruelty!

Theſe things he has *done for us, and we may perceive that it was his Work.* He has over-rul'd all the Powers of Darkneſs, and told the Sons of *Belial, they ſhould proceed no further, but that their Folly ſhould be made manifeſt to all.* This wonderful Deliverance, this extraordinary Favour of Heaven which was as this Day vouchſaf'd to this Kingdom, ought not to be forgot, but to be had in continual remembrance.

I know no Mercy nor Deliverance can equal it, but that which Providence brought about for us in our late happy Revolution. And indeed the 5*th* of *November*, five Years ago, was in ſome meaſure a greater Deliverance to us than that of the *Gun-Powder Treaſon* was to our Anceſtors.

For

For *That* Conſpiracy was Secret, under Ground, and in the Dark, The *Other* barefaced, above board, and viſible to the World. Popery was not ſo rampant, nor appear'd ſo boldly when the Conſpiracy of this Day was hatch'd and diſcover'd, as it did before His preſent *Majeſty*'s Landing. The Proteſtant Religion was not ſo publickly ſtruck at, nor our Laws ſo manifeſtly trampled upon then, as they were before our late happy and memorable Revolution. The Fundamentals of our Government were not ſo undermined in the days of our Anceſtors, nor their Rights and Properties ſo unjuſtly taken from them, as they were by an Arbitrary and Diſpenſing Power in the late Reign.

Popery did but skulk, peep, and lurk then; but in the late Reign, ſhe *audaciouſly* look'd us in the Face, and threatn'd boldly to come in among Us, notwithſtanding all thoſe good and wholſome Laws made for the keeping it out. So predominant was Popery in the late Reign, that her *Judges* ſat upon the Bench, and adminiſtred Law in oppoſition to the Law. Her publick *Chappels* were Erected, her *Commanders* put into *Gariſons*, her *Maſters* into *Colleges*, her *Mayors* into *Corporations*, and ſcarce any Place of Truſt but Popery had a footing in it. This was the ſad and lamentable

ſtate of the Nation before our *Deliverer* came to reſcue us from thoſe Unwarrantable, Illegal, and Arbitrary Proceedings. And had not God rais'd *Him* up in our *needful* Time, in all probability, we ſhou'd have been e're this day, a miſerable People, groaning under the heavy load of Popery and Slavery. All theſe Circumſtances make it clearly apparent, that our Deliverance, as this Day, five Years ago, was in ſome meaſure a greater Mercy than that of *Gun-Powder-Treaſon.* O may neither of them ever be forgot! May the infinite Goodneſs of God, who, as this Day, was pleas'd to *renew* his Mercies to us, be had in everlaſting Remembrance! And may his long continu'd Favours, and the Conſtancy of his Providence over us, oblige us all to Gratitude and Repentance. The ſins of the Nation indeed cry'd aloud for ſome ſevere Judgment, and the corrupt and vicious ſtate of the Kingdom might juſtly have brought down Deſtruction upon us. But ſee! ſee! How *Mercy*, as this day, *rejoiced againſt Judgment*, triumph'd over it; and when we by our daring Sins cou'd expect nothing but the Wrath and Anger of an offended God, Heaven laid aſide its diſpleaſure, and commanded both Wind and Sea to be at our Service. It is very remarkable, and to Men of Conſideration ſeems an undeniable Argument of Divine Provi-

Providence, that the day of our King's Landing ſhou'd be determin'd by the motion of the Wind, to the very day of the *Fifth of November*, which one would think was deſigned to put us in mind of that Deliverance, from the Conſpiracy of *Gun-Powder-Treaſon* upon the ſame day. Here is one Mercy big with another! Deliverance upon Deliverance, through Infinite Goodneſs, though at a great diſtance of Time, upon the ſame Day.

And here, the better to repreſent the manner of our late Revolution, we ſhall find, if we give our ſelves leiſure, to think impartially of things with cool and retired thoughts, that the Deliverance it ſelf was ſo fully fraught with Mercies and Favours from Heaven, that every Circumſtance had ſome ſpecial extraordinary kindneſs in it. It was finiſh'd and brought to paſs with a great deal of eaſe to Us. It was perfected with the Effuſion of little Blood. Its progreſs was ſmooth, uninterrupted, proſperous, and ſucceſsful. All things did apparently concur to promote and ſet forward this happy Revolution, as if the Almighty had deſigned to try whether there was ſo much Ingenuity in the Nation, as to be wrought upon by ſo ſurprizing and amazing a Mercy and Deliverance. Nay, 'tis worthy our moſt ſerious Thoughts to conſider in what a ſhort time our

late wonderful Revolution was compleated. So happily did all things concur in that glorious and grand Affair, that there is not one circumſtance which carries not ſome endearing and obliging Favour along with it.

And now, who is there among us, but muſt own that the *Fifth of November* has been a happy day to *England*, more than once. Two wonderful Deliverances concurring in the ſame Memorable Day. We may very well call this Day the *Birth*, or rather *Reſurrection-Day* of the Kingdom; for behold it was *Dead*, but, as upon this Day, it was reſtored to *Life* again: *Bleſſed be the name of the Lord for ſo unſpeakable a Mercy*: *For if the Lord had not been on our ſide*, *may* England *now ſay*, *when Men roſe up againſt us*, we had been ſwallowed up quick when their Wrath was kindled againſt us. This ſurely is a *Day which the Lord hath made*; and tho' it be true indeed of every day, that the Lord hath made it, ſeeing it is He that hath appointed the Ordinances of Heaven by a perpetual Decree which they cannot ſwerve from; yet if there be any Day in the whole Year which may challenge our Joy and Gladneſs, our utmoſt Devotions in praiſing God for his wonderful Mercies to us, ſurely it is this Day. Now, if you ask me wherein our Thankfulneſs for theſe Two great Deli-

Deliverances brought to paſs ſhould conſiſt, I Anſwer:

First, *It muſt be recorded in the Heart.*
Secondly, *The Tongue muſt proclaim it*; And,
Thirdly, *It muſt ſhew it ſelf in the obedience of our Lives and Converſations.* And,

1. *It muſt be recorded in the Heart.* Of all the Faculties of the Soul, Memory is the moſt *Brittle*; and of all the apprehenſions of Memory, Benefits are ſooneſt forgot. The want of this God warn'd the *Iſraelites* to beware of three times in one Chapter. *Take heed to thy ſelf, and keep thy* Deut. 4.
Soul diligently, leſt thou forget the things which thine Eyes have ſeen, and leſt they depart from thine Heart all the days of thy Life. Leſt this ſhould be our Caſe, it is provided by *Act of Parliament*, that this Day ſhould be ſet apart for the Commemoration of ſo great a Deliverance from one of the moſt Barbarous Conſpiracies that ſtands upon Record. That this Deliverance therefore may take the deeper Impreſſion in the Heart, let us a little weigh the greatneſs of it; and becauſe we uſe to prize God's Bleſſings rather by wanting than enjoying them, let us a while ſuppoſe, that the Conſpiracy of this day had taken effect, what wou'd have

have been the Iſſue? The *Proteſtant Religion*, which is the very Soul and Life of the Kingdom, had been abandon'd, the Goſpel of Chriſt thruſt out of the Land. The *King*, *Queen*, with the *Nobility Clergy*, and chief *Commons* of this Realm, had been all cut off at one Blow. The *Counſel*, the *Wiſdom*, the *Strength* and *Juſtice* of the whole Land had been all deſtroy'd at once. Our Religion wou'd have loſt its *Defender*, the Kingdom its *King*, and the Nation its *Repreſentative Body*. Here a *Lady* wou'd have loſt her *Lord*, the *Wife* her *Husband*, the *Child* its *Father*, and the *Servant* his *Maſter*. O the Cries and Lamentations of the People, which wou'd have been heard upon ſo great a piece of Barbarity and Treachery! O the Conſternation all Proteſtants wou'd have been in, when they had ſeen their *King*, *Queen*, *Nobility*, and *Commons* blown Limb from Limb, and their Bodies ſcatter'd here and there. But praiſed be the Lord, that when the *Snares* of Death were laid for them, they ſhou'd, as this day, be *broken*, and *They* deliver'd, all the Policy of thoſe bloody and cruel Men baffled, and all their black and helliſh Devices confounded by a wonderful interpoſition of Providence. God did then deliver this Kingdom from Popery, and he has deliver'd us ſince from the ſame Superſtition. Let us make an acknowledgment of it from

from the bottom of our Hearts. Almighty God has viſited us with his loving kindneſs, and has renewed his Mercies to Us. Let us return him due Praiſe for his Goodneſs, and let us do this by entertaining a deep ſence of it in our Hearts, leſt by our forgetfulneſs of Two ſo ineſtimable Bleſſings, as theſe *Two Deliverances* were, to this Nation, we aggravate the Sin of the Kingdom, and increaſe and haſten ſome remarkable Judgment upon it.

And as the Heart muſt be the Regiſter to record theſe two Deliverances, both wrought on this Memorable Day; ſo,

Secondly, *The Tongue muſt be the Trumpet to ſound them.* *Jonah* being deliver'd from the Fiſh promis'd to *Sacrifice to the Lord with the voice of Thankſgiving.* Jonah 2.2. *My Heart is inditing a good Matter, my Tongue is the Pen of a ready Writer,* ſaid *David.* Pſal. 45.2. And after the Lord had deliver'd him out of all his Troubles, and ſettled him in Peace and Proſperity, we find him uttering theſe words; *My Tongue, O Lord, ſhall ſpeak of thy Righteouſneſs, and of thy praiſe all the Day long.* No ſooner had *Zacharias the ſtring of his Tongue loos'd,* but he employ'd it *in Praiſing God.* Luke 1.64. And *Hezekiah* likewiſe, being recover'd of a dangerous Sickneſs, made it his buſineſs *all the days of his Life, to ſing Songs of Thankſgiving in the Houſe of the Lord.* Iſai. 38.9. After *David* had ſpoke of his Danger,

Danger, and told that the Sorrows of Death had
Pſal. 116. compaſs'd him, and the pains of Hell had got hold upon Him, he did as ſoon as God had deliver'd his Soul from Death, tell of it with Gladneſs. And to make others Partakers of his Joy, he gave an Invitation to all thoſe that fear'd God, to hear the Narrative of God's Mercies towards Him. *Come and hear all ye that fear God, and I will tell you what he hath done for my Soul.* With *my Lips will I be telling of his loving Kindneſs and his Goodneſs ſhall be extol'd with my Tongue.* But,

Thirdly, Becauſe the Heart may diſſemble, and the Lips fain in praiſing God for our great Deliverances, therefore our Life muſt witneſs the ſincerity of the One, and the truth of the Other. *The Living, the Living, he ſhall praiſe thee*, ſaid good K. *Hezekiah.* The word is doubled by him, to ſhew that we ought with all Allacrity, and throughout the courſe of our whole Lives, to praiſe God for his Mercies towards
Luke 1. 74, 75. us: *That we being deliver'd from the hands of our Enemies, might ſerve God without Fear, in Holineſs and Righteouſneſs before him all the days of our Life.* Deliver'd we were as this day, let us ſhew our Thankfulneſs in our Lives, and live to the Glory and Honour of God. When *Heraclius* was deliver'd from one of the Kings of the *Perſians*, and his Kingdom freed from his Tyranny, he did in the height of his Triumph at

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Byzantium openly praiſe God for his Deliverance, and the more to teſtifie his Thankfulneſs cauſed to be ſtamp'd on his Coyn theſe words δόξα Θεῷ, *Glory to God.* I know it has been uſual with wicked and ungodly Men, to attribute the happyneſs of their Succeſs to their own Arm and Strength. Thus did *Semacherib* and *Nebuchadnezzar.* Like *Ajax* in the Tragedy, *Ignavi ſolent vincere juvante Deo*: they ſay with him, *every Sluggard can conquer if God aſſiſt him*, but they ſcorn to implore the aid of any Deity. It was not *Moſes* but *God that brought the Children of Iſrael out of the Land of Egypt. The Sword of the Lord and of Gideon.* Doubtleſs our Enemies wanted no malice to have ſwallow'd us up if God had favour'd their enterpriſe. If he had begun with us they wou'd have made an end, *but praiſed be the Lord who hath not given us over as a Prey into their Teeth. The Iſraelites forgot God their Saviour, they regarded not his Wonders in Egypt neither kept they his Great Goodneſs in Remembrance. When Jeſuran waxed Fat he kicked, forſook God which made him, and lightly eſteem'd the Rock of his Salvation.* But as God wou'd have deſtroyed the one for their ingratitude had not *Moſes his Choſen ſtood before them in the Gap to turn away his wrathful indignation*, ſo alſo when God ſaw the unmindfulneſs of the other, and *how lightly they Eſteem'd the Rock of their Salvation, he abhorr'd them, and ſaid I will hide my*

Iſai. 37. *Dan.* 4.

Judg. 7. 20.

Pſal. 124.

Deut. 32.

Face from them, I will ſee what their End ſhall be, for they are a very froward Generation, Children in whom there is no Faith. Our Deliverances have been ſo eminent and amazing as the like is hardly to be met with in any Hiſtory ſince that of the *Iſraelites.* I wiſh I cou'd not ſay our Ingratitude has been as great as theirs alſo. The Providence of God was viſible, and his Power known in their Deliverance. This has been our Caſe. The Favours of Heaven to us have been Extraordinary, and muſt needs highly aggravate the Crime of our unſuitable Return. Fooliſh and infatuated People that we are, who live in a State of Ingratitude, and ſlight ſo great a Benefactor as God has been to us. Shall we thus requite the Lord for all his Mercies and Favours to us? Beware of ſuch unthankfulneſs. Ingratitude is a Sin God has frequently and ſeverely puniſhed; let us not provoke him to it as the *Iſraelites* did, leſt we tempt him to deſtroy us, and we periſh for our Folly. Let us cry out, *O Lord! thy Deliverances are marvellous in our Eyes, and therefore we will regard the work of thine hands, theſe things thou haſt done for us, and we may perceive that they are thy Handy work.*

Had Popery got the upper hand of us when of late it appear'd ſo barefac'd, 'twou'd have been a diſmal Day to Us and the blackeſt, our Eyes ever beheld

beheld. What Monſtrous ingratitude is it to murmur and repine at our deliverances, to Grumble and look ſower at the face of things becauſe all circumſtances do not pleaſe us, and to be as much diſſatisfied as if we were willing and deſirous to have the Old Trick play'd over again. We have had two happy 5th of *November's* on which the viſible Marks of Divine Providence have appear'd in *Capital* Letters. Let us not blot them out by our unthankfulneſs, and by our Murmurings provoke Heaven to ſtrike us with ſome ſevere Judgment. Remember the Children of Iſrael, Remember their Murmurings, how often God deliver'd them, and how ſtill they murmur'd againſt him, at length the Lord was ſo diſpleaſ'd with them that his Anger was kindled, and he liſt up his hand againſt them, and overthrew them. *Were it not better for us*, ſaid they, *to return into Egypt? And theſe Murmurers ſaid one to another, let us make us a Captain and let us return into Egypt.* But hear what their murmurings brought them to. *All theſe Men who have ſeen my Glory and my Miracles which I did in Egypt, and in the Wilderneſs, and have tempted me now theſe ten times, and have not hearken'd to my voice, ſurely they ſhall not ſee the Land which I ſware unto their Fathers, neither ſhall any of them that provoked me ſee it. Now theſe things were written for our Examples, to the intent we ſhould*

not luſt after evil things as they luſted, neither murmur ye as ſome of them murmur'd, and where deſtroyed of the Deſtroyers. What our Malecontents aim at I cannot determin, but undoubtedly their murmurings and complainings certainly provoke the infinite goodneſs of God to bring us back into the ſame miſerable Thraldome we were in. We have an opportunity put into our hands of having the Proteſtant Religion ſecur'd to us and our Poſterity. Let us not by our peeviſhneſs neglect it, leſt once more our Necks be brought under the iron Yoke of Popery, wh ch made ſuch Slaves and Vaſſals of our fore Fathers. The Blood of thoſe Religious Martyrs, *Cranmer*, *Latimer*, *Ridly*, *Hooper*, and others, calls loudly upon us to be zealous for the preſerving that Religion they all died for. Theſe pious and godly men died in oppoſition to Popery, and I hope none will ſay they died as Fools. They thought freedom from Popery to be worth the price of their Lives, and that it cou'd not be bought too dear. Up then and ſhew your zeal in that Cauſe, which all theſe Biſhops faithfully died for. We do at this day (God be thank'd) enjoy our Religion in its purity. We live under a happy Government (if ſome Men had but the wiſdom to know it, or honeſty to own it). Juſtice and Judgment run down our Streets like a mighly Stream.

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If therefore we have any zeal for the True Religion, or the Laws of our Country, or any regard to the Mercies of God. If any of these Motives will work upon us to quicken our zeal, let it appear in our practice, shew it in our Lives and Conversations, and be ready to bless God, that we and our Posterity may live and die *Protestants*. *In God has been our help, let us tell what he has done for us. Let us ascribe unto the Lord the honour due unto his Name, praise him with our whole hearts, and declare the marvellous things he hath done for us. Great is our Lord and marvellous worthy to be praised, there is no end of his Greatness.* Psal. 145. v. 3. *Who is so great a God as our God? Through him will we overthrow our Enemies, and in his name will we tread them under that rise up against us.* Psal. 44. v. 6. *Tho an Host of Men were laid against us, yet shall not our hearts be affraid, and tho there rose up war against us, yet will we put our trust in him. We hoped in him, and trusted in him, and he has delivered us. We call'd upon him, and were holpen. We put our trust in him and were not confounded. O Lord God of Hosts blessed is the man that putteth his trust in thee!* Psal. 27. v. 3. Psal. 22. 4. Psal. 84. 13. God has distinguish'd us of this Nation, as it were, from the rest of the World, by the greatness and multitude of his choicest Mercies, both as to our Souls and Bodies, and therefore in gratitude to him, let us *ponder on these things, and understand the loving kindness of the Lord.* And

First,

First, We the People of this Nation, above the rest of the World, enjoy multitude of choicest Mercies, as to our Souls. God has bestow'd upon us his Holy Word and Ordinances, we have the blessed advantages of his Sacraments, we have the Gospel of Jesus Christ in its purity preach'd and taught amongst us. We have the Holy Scriptures to direct and guid us to Heaven and Happiness. We want nothing for the good and benefit of our Souls, but an understanding heart to know and consider that God hath done all these things for us above any other People. And as infinite Goodness has distinguish'd us from the rest of the World by the multitude of the choicest Mercies as to our Souls. So

2*dly*. His wonderful Providence in a more especial manner is apparent in making so kind a Provision for our Bodies. *We have*, as one Observes, *the Advantages of a fruitful Soil, which plentifully affords all things necessary and convenient for Food and Rayment. We are bless'd with a Temperate Air, neither Scorch'd on the one hand nor Frozen on the other, but enjoy a seasonable and moderate Revolution of Heat and Cold.* We have slept quietly in our Beds when many poor Protestants elsewhere have been robb'd, plunder'd, and burnt out of their Dwellings. We sit safe every one of *Us, under our Vine, and under our Fig-tree*, rejoycing in the Works of our *Great Deliverer*, whilst many

many of our ſuffering *Brethren*, have been forc'd to fly for their Lives, and leave all to the Rage and Fury of bloody, cruel, and Popiſh inhumanity, ſuch bleſſings as theſe beſtow'd upon us cry aloud to this Nation to be thankful to God, to bleſs and praiſe his Holy Name, and to acknowledge *he has not dealt with us according to our ſins, nor rewarded us according to our iniquities.* O! that we were Wiſe, and that *We wou'd praiſe the Lord for his Goodneſs, and declare the Wonders that He hath done for us.* O! that we wou'd make a right Improvement of all his Mercies to us! God will not always be at the Expence of miracles for our preſervation. He has given us two great Deliverances on this happy and memorable Day, and if we ſlight and forget them, who can tell what will be the next Scene? If we refuſe to be his People, well may he refuſe to be our God. And if we fight againſt his Mercies, well may he fight againſt us with his Judgements. We have an Almighty God whoſe wonderful Providence has watch'd over us. We have a Noble and Valiant *Prince*, who fights couragiouſly for Us, and whoſe *Royal* Perſon has run the ſame Risk with the meaneſt of his Souldiers. We have a virtuous and pious *Queen*, whoſe Life is Exemplary, and whoſe Converſation is truly Chriſtian. O! happy *England*,

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in such Princes as these! Those miracles of mercy, those extraordinary favours of Heaven, which have been vouchsaf'd to our King in the Day of Battle, and in him to us ought not to be forgot. For our Great and Wise God does nothing in vain, and did not preserve our Gracious Soveraign, but for gracious Purposes and to Glorious Ends, which if we be not highly wanting to our selves, will most certainly in due time have their happy and blessed Effect. *May a Merciful God who has hitherto preserv'd him still keep and defend Him. O! Lord give thy Holy Angels charge over him! Protect his Person from all Treachery. Let no Weapon form'd against Him prosper. As for his Enemies cloath them all with shame, but upon himself let the Crown flourish.* And let all the People say, *Amen, Amen.*

FINIS.